



THE CONVERTED CATHOLIC MAGAZINE

...
**PAPAL PEACE PLAN
PERSECUTION OF PROTESTANTS**

**Church-State Dictatorship
In Ireland**

**Why Father Sullivan Left
The Church**

THE ROOT OF ANTI-SEMITISM
...

March, 1945

**229 WEST 48TH ST.
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THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke ~~xxii~~32.

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The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (*New Series*)

MARCH, 1945

No. 3

EDITORIAL NOTES AND COMMENTS

SHREWD PAPAL PLAN

REPORTS FROM ROME indicate that the Vatican has chosen Archbishop Spellman of New York as its agent in peace negotiations, and may make him *temporary* Papal Secretary of State, or, more likely, personal Envoy Extraordinary to represent the Pope at the peace table.

The shrewdness of this political move must be admitted. Archbishop Spellman has been purposely built up as a friend of the democracies and an intimate of the Pope, Roosevelt and Churchill. He has been specially honored by Franco, of whom he is an outspoken admirer. His many visits to all fighting fronts have glamorized him with American GIs. He is not responsible, as Italian Vatican politicians in Rome are—including the Pope himself—for the Catholic church's tie-up with the Axis dictators in the heyday of their triumphs. The cordial visits of the highest British and American statesmen and military officials to the Pope in recent months, together with Churchill's open support of Franco

and reactionary Mediterranean policies, are proof that the Vatican is regarded by the Allied politicians as a powerful factor in world affairs. A papal politician of Spellman's type and background—a Vatican puppet with a democratic front—would be Rome's ideal channel for negotiations between the democracies and the defeated Axis powers.

There have been and still are liberal, democratic Catholic churchmen, and we would rejoice if such were allowed freely to arrange for a democratic line-up of the church in the post-war world. It would be some proof of remorse on the part of the Catholic church for its shameful conspiracy with the forces of Fascism when the cause of freedom and democracy looked hopeless. There was a period of history when the liberal element in the Catholic church won control of its policy, when the Jesuits were expelled from Catholic countries and totally condemned by the church itself, and when the church was free to ally itself with progressive, liberal governments. Another change of this kind is long overdue, and a brave

effort on the part of Catholics in America might bring it to pass.

The danger, in the Catholic church as in the defeated Axis countries, is the likelihood that we will treat with mere lesser Fascist puppets, clothed in the raiments of democracy, who will hold power till the real forces of Fascism can stage a comeback. Stress is laid in the report of Spellman's possible appointment as Papal Secretary of State that it would only be *temporary*. For it would be against the Vatican's vital policy to have any but a shrewd Italian holding that office permanently. If Spellman gets it, even as a matter of urgent expediency and just for a while, everything he does will be guided from behind by the 'fine Italian hand.'

IN DEFENSE OF RELIGIOUS FREEDOM

THE OFFICIAL STATEMENT of the Federal Council of Churches of Christ at its biennial convention in Pittsburgh, last November 30, vigorously attacked any attempt to establish U. S. diplomatic relations with the Vatican. This would be equivalent, the statement declared, to diplomatic relations with the Roman Catholic church. The statement further declared:

"This procedure would set aside the American principle of according all religious bodies the same status in the eyes of our government . . . and might even lead to acquiescence in the doctrine enunciated by the encyclical of Pope Leo XIII, which bluntly declared that *'it is not lawful for the state to hold in equal favor different kinds of religion.'*"

As if in answer to this Protestant statement, Pope Pius XII, in his Christmas Eve message, went out of

his way to quote from and endorse Pope Leo XIII's doctrine on religious liberty in the same encyclical (*Libertas*), in which Leo XIII also declared that:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

Yet, American newspapers greeted Pope Pius XII's Christmas broadcast last December 24 as a defense of democracy!

SING SING CHAPLAIN

THE PROPAGANDA machine of the Catholic church never misses an opportunity of turning every event to its advantage. In its recent write-ups of the death of Msgr. Cashin of New York City, prominently featured in all New York papers, it stressed the fact that in addition to his parish duties he had been chaplain of Sing Sing prison for 12 years and previous to that chaplain of another prison. The impression left was that a priest's interest in prisoners is purely altruistic.

What should have been said is that chaplaincies, especially in large State prisons like Sing Sing (where more than 50% of the criminals are Roman Catholics), pay such a handsome salary for work that can be delegated to a curate that Catholic pastors make a wild scramble for the post to add a few thousand dollars a year to their income, over and above their salary, stole fees and the several thousand a year taken in for high and solemn high masses in a large parish. Msgr. Cashin managed to beat others to these jobs, because he was one of the most powerful Tammany backers in lower Manhattan.

THE MODERN JANUS

ANYONE who has closely followed events in France since 1940 knows that the Catholic church prepared the way for the treachery of Marshal Pétain, and threw its entire weight in back of his puppet regime. He was the object of a thousand church encomiums. Cardinal Gerlier best expressed the Vatican stand, when in 1941 he said: "*Pétain is France and France is Pétain.*" The Papal nuncio, who was recently forced by de Gaulle to resign because of his collaboration, was equally pro-Nazi. So too were all the other leaders of the French hierarchy: Cardinal Suhard, Cardinal Liénart and Cardinal Baudrillart. Even 'Pertinax', admitted this in the N. Y. *Times* of last December 26: "*During the past four years the Holy See and the three cardinals in charge of French dioceses have stood for Marshal Pétain . . .*"

But the Catholic church is cruelly opportunist. As soon as a person's usefulness to its political designs has ceased, it throws him overboard as so much excess baggage. It 'gave the heave' to Father Sturzo, head of the Catholic party in Italy as soon as Mussolini requested it. Now it has disowned Pétain and denounced him as a renegade and traitor.

A 'liberal' prelate has been sent by Pope Pius XII to tour France and help save the face of the Vatican by cheering for de Gaulle and castigating Pétain. He is a Frenchman, Cardinal Tisserant, an Oriental scholar in charge of the Vatican relations with the Greek Orthodox church in Eastern Europe and Russia. He explained his four-year silence on Nazi outrages in France by

saying that in distant Rome he just didn't know what was going on in France.

Pertinax, in the above-quoted dispatch, pointedly furnished the climax to this masterpiece of double-crossing:

"Now Cardinal Tisserant comes boldly forward and declares that Pétain is a man 'devoid of all moral and religious convictions'."

BAPTISTS IN RUSSIA

IN PRINCIPLE and practice Baptists are no danger or menace to the orderly conduct of any political state. They are the antithesis of the Roman Catholic church, which is the most authoritarian religio-political institution in the world—one which always rushes to ally itself with reactionary and preferably dictatorial regimes of civil government. It is unthinkable that a Fascist dictator would want to sign a concordat with the Baptists, or any Protestant denomination, for that matter.

The Communists in Russia were afraid of the Baptists in the beginning, not because of any fear of counter-revolutionary interference on their part, but rather because the Evangelical principles and practices of the Baptists, especially in regard to absolute separation of Church and State, were so similar to those that inspired the Russian revolution. These and other democratic teachings of the Baptists were then regarded as rival teachings.

There are four million Baptists in Russia, and they form by far the largest group of Evangelical Christians there. Last year we read their appeal in the newspapers for prayers in be-

half of Russia. If their prayers and hopes for the spread of free, Evangelical religion in Russia are realized, the prospects for universal acceptance of spiritual values in Russia will indeed be bright.

A new advance in Christian history would result from such a movement in Russia. Russia was scarcely touched by the Protestant Reformation, and under the Czars the Orthodox church had become an extremely corrupt tool of the government. The time is now ripe for the profoundly mystic Russian soul to accept and experience the true Christ of Gospel teaching. Coupled with the weighty influence Russia is sure to exert on Europe in the post-war world, such a revival of the New Testament Church among its people would be truly epochal.

RUTHLESS CENSORSHIP

THE COMMONWEAL, a weekly magazine published by Roman Catholic laymen in New York that often gets into hot water with church authorities because of its attempted defense of democratic institutions, was forced to destroy its complete edition for last January 19, after its 14,000 copies had been printed. So complete was the censorship that not one copy was allowed to be seen by anyone.

The Commonweal is known to be supported by non-Catholics, in the hope that one magazine under Catholic auspices with a liberal trend might continue to exist and form a kind of bridge between the reactionary forces of the Roman Catholic church and our American democratic world. It is often used, however, as a 'front' by the

Jesuits when it suits them to give the impression that the Catholic church is heart and soul with the democracies. And when so used it easily deceives unsuspecting editors of both the secular and Protestant press.

Recently Rev. F. D. Kershner, editor of *The Christian Evangelist* unwittingly quoted from *The Commonweal* to prove that the Roman Catholic church's policy had changed to support of Russia and against Franco and his Fascist regime in Spain. Under the editorship of Michael Williams, *The Commonweal* was an ardent supporter of Franco, but since Williams' resignation it has endeavored to line up Catholics in America against Franco. As a Catholic laymen's magazine, *The Commonweal* is despised and opposed by the Catholic clergy and its views are openly repudiated by the regimented official diocesan Catholic weeklies such as the *Brooklyn Tablet*, *Our Sunday Visitor*, *Catholic Register*, *Los Angeles Tidings*, *Boston Pilot*, *N. Y. Catholic News*, and others of their stripe.

The time has not yet arrived when the American Catholic laity will become sufficiently courageous to brave church censorship in behalf of our heritage of freedom and democracy.

**BUY
MORE
WAR BONDS**

CHURCH-STATE DICTATORSHIP IN IRELAND

By L. H. LEHMANN

WE ALWAYS LIKE to speak well of Ireland, especially in our March number, since many of our staff at Christ's Mission are either native-born Irish or of Irish parentage. I myself was born there, though of a German father. As a youth I was indoctrinated with the same deceptive ideals that led so many of my companions to sacrifice their young lives in the hopeless cause of rebellion and civil war, and myself to propagandize the Roman Catholic religion as a priest in Protestant lands.

The vision given us to fight and die for was the one by which the most astute of all the modern dictators, Eamon DeValera, has led the Irish Catholic people into a morass of poverty, ignorance, crime and despair—an idealistic picture of Ireland as, "*a land whose countryside would be bright with cozy homesteads, whose fields and villages would be joyous with the sounds of industry, with the romping of sturdy children, the contests of athletic youth, the laughter of comely maidens; whose firesides would be forums for the wisdom of old age—the home of a people living the life that God desires men should live.*" It was by such a vision that Mussolini, Hitler, Franco and the other dictators led the youth of their countries to fight and die for Fascism.

It would indeed be a pleasure to be able to say, in this year of 1945, that Ireland had attained this promised dream of peace, decency and prosperity. I would then be able to look back with satisfaction on the struggles

and privations shared with other boys in Ireland. Under the leadership of DeValera we were taught by our Jesuit teachers that this vision of a peaceful, prosperous and holy Ireland could be brought to realization by aiding Germany in its war against England. In my enthusiasm for this visionary cause, I marched with other zealous Irish lads through the streets of Limerick in 1915 singing *Die Wacht am Rhein*. We drilled in the early mornings in the misty fields around the Jesuit college of Mungret in preparation for the fight against British soldiery in behalf of Germany. We anxiously awaited word from the rector of the college—the infamous Jesuit Father Edward Cahill, the pro-German, anti-British, anti-Semitic priest whose poisonous writings were widely broadcast in America by Father Coughlin—to join forces with expected German invaders landing at the mouth of the River Shannon not many miles from Mungret College. We were told it was all for the sacred cause of freeing Ireland from British rule and setting up an Irish Republic governed in unison with the Catholic church.

By astoundingly devious, subtle means, by clever deceit, secret betrayal of his loyal followers, the present Fuehrer of the Irish Catholic people has gained his objective by ruling the country despotically for the past twenty years, and by placing the Catholic hierarchy in absolute control of the people's lives. He has separated Ireland from England, but has not made Ireland the peaceful, prosperous

republic that was promised. Far from being a land of cozy homesteads and clean, industrious villages with healthy, well-fed people, Catholic Ireland under DeValera's Church-State dictatorship has become more poverty-stricken than ever before. Crime, disease, malnutrition and discontent are rampant. Its population has dwindled to less than three million by desertion of its young people to *England*. A Church dictatorship reminiscent of Inquisition times has made conditions in Ireland almost medieval.

This sad picture of Ireland today is given in full detail by another Jesuit-trained Irish Catholic—Francis Hackett*—in the January issue of *The American Mercury*. The following summary of his tragic findings of conditions in Ireland under DeValera's rule is given here in the hope that at least some Irish Catholics in this free Protestant country may see through the awful deceit practiced upon their native land by its pro-Fascist, undemocratic and dictatorial Church and Government under the guise of religion and integrated nationalism.

"*Ireland is literally dying*," is Hackett's tragic conviction. Here are some of the facts he sets forth to prove it:

Its young folk have fled to England and Scotland, in spite of constant denunciations of England from pulpit and platform as a murderous, Godless, Protestant nation. There are more Irish now in England and Scotland than in Ireland under DeValera's rule. Irish money to the amount of one billion dollars has also taken refuge abroad. The Irish people pay 75% more for their own bacon than the people of



EAMON DE VALERA

England; 60% more for wheat. The national debt has doubled, as has also the income-tax level. DeValera's imitation of Nazi-Fascist economic self-sufficiency has literally beggared the Irish people.

So devastating were the facts and figures on crime in Ireland as set down in the recent official *Crimes Report*, that DeValera and his church backers were forced to suppress them. Instead, they have tried to cover up the alarming increase in crime by hypocritical pronouncements along the lines of the ancient and maudlin tradition of the purity and innocence of the 'Irish colleen.' "About the problem of sex," says Hackett, "they pretend to be doves, when in fact they are ostriches." The Jesuits decide how, where and for how long the young people may dance. The bishops issue pastoral letters "against late parties, mixed bathing,

*Distinguished writer and critic, author of the best-seller *Henry the Eighth*, *Francis the First* and other outstanding historical works on Ireland.

night rides, Communism, lipstick and legs." More than a thousand books of well-known authors have been banned, among them, A. J. Cronin's "Keys of the Kingdom." Movie films are snipped and laundered out of all recognition by a remorseless and prurient church censorship. Birth control and divorce are forbidden by law. "*Woman's place is in the maternity home.*"

Agricultural laborers get five dollars a week salary. Bachelors marry too late to have any children—as the only way left to them to avoid having too many. Insanity is abnormally high, and perverse sexual crimes abound. As a juror in his native Wicklow from 1929 to 1937, Hackett reports the following types of crimes tried before the panel: a village girl for throwing her newborn baby out of a railway carriage; a soda-water salesman for homosexuality on twenty counts; a village elder for criminal assault on two children under twelve; a boy for raping a girl under sixteen. A judge in County Clare, DeValera's own stronghold, once had so many sex cases that he called his court the "Dirty Assize." Rape, infanticide, homosexuality and incest, according to Hackett, are common all over the country. On my last visit to Dublin in 1927, my brother came home one evening after serving on the jury and told me that of the twelve cases on the docket that day, eight of them were cases of sodomy. It is no wonder that DeValera and the hierarchy refused to publish the recent *Crimes Report*.

De Valera's educational system is also in keeping with Fascism and the Middle Ages. For instance, European history from the year 1500 to 1798—which includes the *Protestant Reformation* and the *French Revolution*—is completely suppressed in the country's secondary schools. Similar also

to Hitler's and Mussolini's Fascist educational reforms, DeValera's aim is in general to have no higher education, except vocational, for youth after eighteen. The sole educational institution in Ireland that offers a completely rounded European education and recognized degrees—Protestant Trinity College in Dublin—is boycotted and Catholic parents threatened with dire spiritual penalties if they send their children there. Fifty Irish societies of all kinds have been forced into one *Gaelic bund*, under DeValera's mastery. America, the only real friend Ireland ever had, has been bitterly insulted, and the presence of American soldiers in bases in Northern Ireland, from which they have defended both Ireland and America from Nazi attacks, has been openly condemned by Cardinal MacRory and other Catholic bishops. DeValera's Ireland and the Vatican State are the only two "neutral" states where Hitler, Mussolini and other Axis war criminals could find "the right of asylum." Yet two-fifths of his Irish-Catholic people are against DeValera, and the 800,000 Protestants in Northern Ireland will have nothing to do with him. He did not have a clear majority in the Dail prior to the demand of the U. S. State Department on Ireland to oust Axis diplomats. DeValera cleverly seized upon the fear and resentment this aroused among the people, promptly dissolved the Dail, called new elections and by the votes of the farmers and labor secured a small but sufficient majority—thanks to our State Department.

It is our hope and prayer that the Irish-Catholic people will soon throw off the yoke of bondage to their Clerical-Fascist masters and return to the true Christian teaching of Saint Patrick.

THE ROOT OF ANTI-SEMITISM

IT HAS BEEN ESTIMATED that after the war the Jewish people in Europe, as a result of wholesale slaughter by the Nazi-Fascists, will be so reduced in numbers that they will never recover from their losses. Germany, even if it loses 20 per cent of its population, can make up for its losses in another generation. But not the Jews.

This wholesale extermination of a people in the twentieth century, simply because of their religious background, is something that both Protestants and Catholics have much to be concerned about. For anti-Semitism is a religious problem, intimately bound up with the most fundamental belief of Christians. It stems from the death of Christ, the central and essential point of Christian soteriology. It is only in Protestant countries since the Reformation that Jews have ceased to be regarded as the 'scapegoat' for the responsibility and blame in connection with the crucifixion of Jesus Christ. Even in the United States, while the ruthless slaughter of Jews has been taking place in Europe, the Catholic press has kept up this accusation that the Jews killed Christ—as the picture on the opposite page, syndicated by the *American Catholic hierarchy's official N.C.W.C. News Service*, shows. Implicit in this false accusation is an "explanation" of the horrors being meted out to Jews in Nazi-occupied Europe at that time.

It must seem impossible to Jews, and to Christians themselves if they give time to consider it, that the same death of Christ on the cross could bring the inestimable gift of salvation to one section of the human race, and at the

same time be made the curse of another. Yet it has been officially pronounced by the Popes of Rome for centuries that *the death of Christ forever made the Jews actual slaves of Christians whom the death of Christ made free*. Here is how the great Pope Innocent III, and other popes for centuries after him, put it:

"Although Christian piety tolerates the Jews, whose own fault commits them to perpetual slavery . . . they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity . . . As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ made free."*

It must first be asked, is this true Christian teaching? Did Christ so plan that one part of the human race would be saved and made free and another part be made the slaves of those thus freed—all by one and the same act of his saving work? This teaching was dogmatized into the history of Europe by the Popes of Rome up till the time of the Protestant Reformation, and is the root cause of the slaughter of millions of innocent Jewish people that has taken place under Nazi-Fascist domination of Europe during the past five years. It must further be remembered that this ruthless slaughter was carried out by the Nazi-Fascist regimes to which the Vatican allied itself by solemn concordats—and to which it remains allied to this date. But it is

*cf. Migne, *Patrologia*, Vol. 27, p. 1291. For other decrees of the Popes against the Jews, see our pamphlet: "*How the Popes Treated the Jews.*"

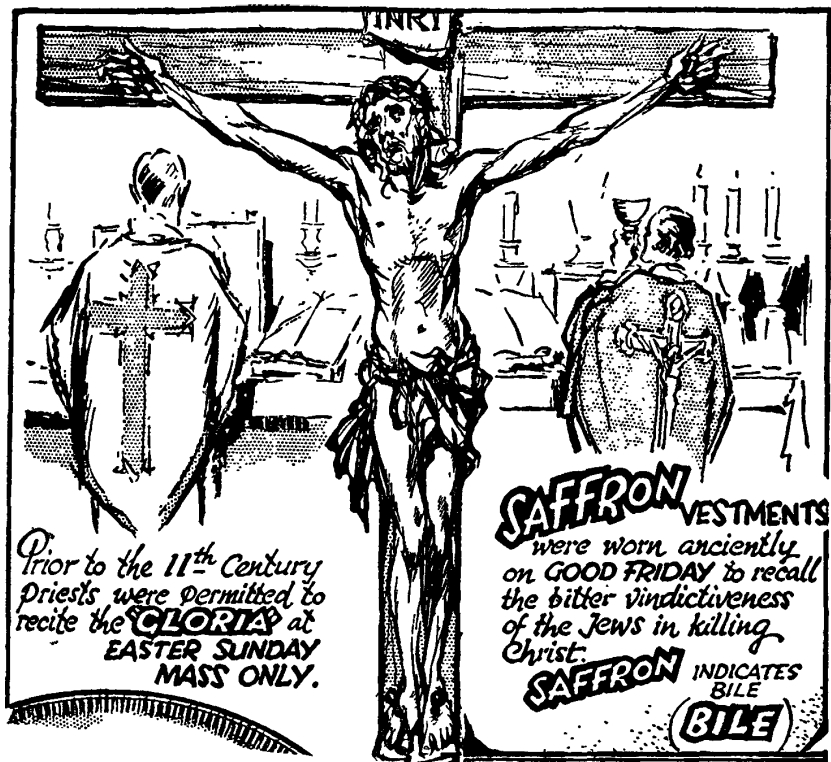
THE TABLET, SATURDAY, APRIL 4, 1942

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

Copyright, 1942, N. C. W. C. News Service



EASTER MESSAGE, 1942 — ROMAN CATHOLIC STYLE

This anti-Semitic way of picturing the death of Jesus Christ belongs to the Middle Ages. The Catholic press revived it for Holy Week in America, 1942. Although the above is reproduced from the *Catholic Tablet* of Brooklyn, it will be noted that it was syndicated by the N.C.W.C., the National Catholic Welfare Conference in Washington, official organization of the Roman Catholic hierarchy in the United States, which has its own world-wide news service.

It is both untrue and unscriptural that the Jews killed Christ. But this has been the Catholic cry against the Jews all through the centuries. Note also the stress on the meaning of the word "saffron" as "bile."

not, and could never be, true Christian teaching.

The Protestant Reformation, out of which came démocratic freedoms and equality before God of all human beings, put an end to this Roman Catholic teaching and established it so that the Jews, even while remaining Jews by race and religion, are the equal of Christians in their right to life, liberty and the pursuit of happiness. It is thus that Jesus Christ himself would have it, so that by justice, equality, love and kindness, the Jews might eventually be led to accept Jesus Christ as their Savior. Christ himself was born a Jew and all his apostles and followers were Jews. He was put to death by Roman soldiers after sentence by a Roman judge. The priests of the Jewish religion—who played politics with the officials of the Roman government over the heads of their people, much as the Vatican does today—conspired to have Jesus put to death by the Romans. “*It is not lawful for us to put any man to death,*” they told Pilate (*John 18:31*). But the Jewish people had no more to do with it than the Roman Catholic people in America have had to do with the political intrigues of the Vatican with Hitler, Mussolini, Franco and other Fascist dictators.

Saint Paul was a Jew, though he claimed Roman citizenship. He taught no such doctrine that Jews were the slaves of Christians because they conspired in the death of Christ. In his desire to bring all to Christ he declared (*Gal. 3:28*): “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*” But that was before the Romans took over control of the Christian church and established their juridical concepts of ‘inter-

dict’, ‘delict,’ and hierarchical authority.

Jesus Christ died to save all who truly accept him as Savior. He died to set all men free, and by his death could have enslaved no one. No true Christian, grateful for having been made free himself by the death of Christ, could ever bring himself to believe that the act that made him free made his Jewish neighbor his slave. But it is only in predominantly Protestant countries that Jews have been able to exercise their equal rights with Christians before the law.

The solution of the problem of anti-Semitism awaits official recognition of similar rights for Jews from the Roman Catholic church and governments of Roman Catholic countries.

THE VOICE OF ‘CATHOLIC ACTION’

CONTEMPORARY historian, H. W. Blood-Ryan in his work entitled *Franz von Papen*, page 11, states that in early 1933 the following official announcement was made by the body corporate of *Catholic Action* in Germany:

“We German Catholics will stand, with all our soul and our full convictions, behind Adolf Hitler and his Government . . . We are proud that under his regime Germany has become the first State to be built up on the basis of the main idea behind the *Quadragesimo Anno* encyclical of Pope Pius XI.”

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of God.

SABBATH OBSERVANCE

WE HAVE RECEIVED criticism from some because of the statement of historical fact on page 260 of our December issue that, "the observance of the Sabbath or seventh day of the week as commanded by the fourth commandment of God, was changed by the church of Rome to Sunday, the first day of the week . . ."

Most of our readers know the arguments pro and con in this controversial question. But no amount of argument can change the *historical fact* that the Council of Laodicea in 343, under the Emperor Constantine's dictate, decreed as follows:

"Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as Christians, shall, if possible, do no work on that day."

The following should be noted :

1. The Sabbath itself has never been changed. Even the Roman church ritual still calls Saturday *Dies Sabbati*.
2. The "observance" of Sunday, the first day of the week, was customary among the early Christians, as may be seen from *Acts 20:7*.
3. The decree making this observance of Sunday was commanded by the Council of Laodicea, and Roman Catholics to this day are bound under pain of eternal damnation to "keep Sunday holy" by going to mass.
4. Opposition to Judaism was the chief reason for the change.
5. Jesus Christ did not change any of the Ten Commandments of God. The only justification of the change decreed by the Council of Laodicea was the custom or tradition of Christians previous to that time.
6. Salvation under the New Testament dispensation is by faith in Christ's all-sufficient work of redemption, not by observance of days, forms and ceremonies.
7. Our aim is to present facts of objective truth, and to leave it to each one to act on them according to his conscience under the guidance of the Holy Spirit.



► A FRENCH-CANADIAN, Roman Catholic province in Alberta's Peace River Valley is being planned, according to the *Toronto Sentinel* of last December 7. It is to be populated by transfer of French-Canadians from Quebec. Albertans, however, are opposed to it and want the lands for returned soldiers and not, as the *Calgary Albertan* puts it, "as a dumping ground for people who greedily appropriate the benefits which Canada offers, but who will not defend their country in its hour of peril." *The Sentinel* looks on it as part of the plan to bring all Canada under Roman Catholic control by 1980.

WHY FATHER SULLIVAN LEFT THE CHURCH

(Review of his recent book, "Under Orders")

By J. J. MURPHY

AFTER leaving the priesthood, Roman Catholic priests vary greatly in choosing their subsequent beliefs and way of life. In 1909, five priests of the Paulist Order in New York resigned. They were Thomas Healy, who became a lawyer; Daniel Carey, who chose to become a school teacher; Thomas Walsh, who went into business; William Walsh, who became pastor of St. Luke's Episcopal Church in New York; and William L. Sullivan, who later entered the ministry of the Unitarian Church.

The following appraisal of Dr. Sullivan's posthumous autobiography, recently published under the title, "Under Orders" (by Richard R. Smith Co., New York, Price \$2.50), reveals how poignant is the soul-struggle every priest must undergo who is faced with the necessity of breaking with the Catholic church for conscience sake. It implies no endorsement of the author's denominational belief.

WHEN I was curate at Sacred Heart parish in Elizabeth, N. J., in 1938, a visiting Franciscan priest was talking one day about ex-Father Sullivan of Philadelphia, who had died three years previously. He said that "on his death-bed Dr. Sullivan called for a priest, but his wife refused to let him in and Sullivan died without the last rites." I had heard this story before. It had gained wide circulation among the Catholic clergy. Of course it was entirely unfounded. Invented by the Jesuits, it was similar to reports spread about every other former priest. It is a purposeful calumny meant to strike 'the fear of God' into the Catholic clergy and confirm the old fiction that disbelief in Catholicism is never the real reason why ex-priests break with the church.

The resignation of Father Francis L. Sullivan from the Catholic priesthood in 1909, ten years after his ordination, caused a stir in the church. He had

been one of the most outstanding men in the Catholic clergy as well as the leading preacher of the Paulist Order, and had taught theology to its students for the priesthood at Catholic University in Washington, D. C.

It is easy to understand that his resignation from the church was a severe physical and psychological strain on him. He spent "three lonely years of illness and poverty" in the Midwest. Later he taught at the Ethical Culture School in New York City and came to enter the ministry of the Unitarian church. He became known as its "most honored and eloquent preacher." He was awarded honorary degrees by Meadville Theological Seminary of Chicago University and later by Temple University. His death in 1935 in Philadelphia ended a distinguished career of twenty-three years in the Unitarian ministry. The Sullivan Memorial Chapel was erected in Germantown, Pa., in his honor. In its dedication tablet he is memorialized with the

words: "Scholar, Preacher, Friend of Alf in Distress—He Forsook The Shelter Of Authority In The Perilous Search For Truth."

A 200-page autobiography of Dr. Sullivan has just been released from the press. It is called *Under Orders*. It takes its title from a phrase of Dr. Sullivan that embodies his all-absorbing belief in God and His moral order: "*The first article of my creed is that I am a moral personality under orders from God.*"

PREJUDICING THE CHILD MIND

Even as a boy young Sullivan was well endowed in intellect and even better endowed with an, unusually keen sensitivity in matters of morals. The opening chapters of this autobiography clearly depict the skill of the Roman church in imprinting on the impressionable sub-conscious mind of its children a sense of its power and alleged majesty. The pageantry of the Catholic church, its mystic ritual, its authoritative claim to awe-inspiring divinity cower and mould the minds of its children from their earliest years. Coupled with this is an emotional terrorism that lays the foundation of lifelong prejudices that hold its members in chains. Speaking of children Dr. Sullivan lays heavy stress on "the personality pattern they have stamped upon them, the habits of thought, the loyalties and antipathies, the pre-formed outlook and the ready-made maxims."

Referring to his own childhood he recalls his earliest impressions of the black magic of the Roman ritual:

"The dark doings of the ministrant at the altar, the darker words in an unknown tongue, and the bursts of singing in Latin from the choir spoke absolutely nothing to my childish mind; but an awe not far from terror and a solemnity that somehow spoke of love

and tragedy brooded over the event . . . I got an impression of mighty wonder and the feeling that this worship possessed an awful and final authority . . . The final word was there, the ultimate safety, the highest excellence, all dim as if looming through vast clouds and dark . . ."

Dr. Sullivan writes too of the use of terrorism in the Catholic system of warping youthful minds. "I think I am correct in remembering that my chief notion of God was that He was first and foremost a dread Punisher of transgression." He tells of sermons on hell-fire that "reached the highest pitch of diabolism." He goes on to show that such terrors "are invoked to terrify reason and to pervert conscience. For, among the iniquities certain to thrust us into the furnaces below is doubting a single article of the Church's creed or resisting a single exercise of her authority."

"The Catholic is reared, not in loyalty to moral law directly and formally as such, but to the Church with whom alone the moral law is safe and clear; not in devotion to humanity, as an explicit and separate ideal, but again to the Church for by her alone can humanity reach its temporal and eternal end . . . On the threshold of my mind, therefore, stood the figure of the Church shutting off every other view, permitting nothing to pass which did not bear her seal and superscription."

Parallel with the fear engendered in the soul of young Sullivan was an intense, fanatic loyalty to the Catholic church. The lesson had been deeply imprinted that his church was "God's perfect work, Christ's continued presence, the Holy Spirit's commissioned agency, the ark of salvation, the teacher of nations, the pillar and ground of infallible truth." To this church, as the embodiment of all that was pure and noble and supernatural, he was moved with fierce loyalty.

Yielding his soul to saturation in the Catholic faith, the church became his "aristocracy and romantic love." Here was the moulding of an insoluble prejudice that made the welfare of the church preferable even to truth:

"I remember that when I was twelve or thirteen years old, I read of the sins of bad Popes and certain excesses of the Inquisition and I understood how heavy a reproach the Church suffered on these accounts, and I was very angry at the Church officials who had not destroyed the documentary evidence of these scandals but had left them for hostile eyes to read. . . . Never in my life have I heard a Catholic sermon on truth, pure and simple, impartial and equitable; but on 'Catholic truth' and on the Church, as the spotless guardian and infallible teacher of truth, I heard many. . . . The welfare of the Church, her good name and her white shield were my dominant concern. Every gain to her was a gain to truth, and truth suffered if she did. There could hardly be a conscience more false nor one more inevitable."

This was what Sullivan elsewhere names "*the python embrace of Roman orthodoxy.*"

Captivated by the strong, subtle indoctrination of Catholicism, young Sullivan felt an early attraction for the priesthood as an heroic calling to put aside the things of self to fight for the defense and glory of 'Catholic truth'—which is another term for the welfare of the church. He studied under the Jesuits in Boston, entered the diocesan seminary, later joined the Paulist Order and studied at Catholic University in Washington, D. C.

REASONS THAT BLASTED PREJUDICE

Even more interesting than the genesis of Sullivan's vocation to the priesthood is the crisis of soul that made him sacrifice the comfortable haven of Catholic orthodoxy for a crucial search for truth. To understand this dark night



Dr. Francis L. Sullivan
As a Paulist priest in 1889

of his soul, one must realize that he was not by nature given to solving his problems by pure reason. In his mature years Sullivan was essentially a moralist and a mystic in his outlook on life. His prime purpose was "to find the ideal in the real." The deepest conviction of his soul was that he was "a moral personality under orders" from God's moral law. He tells us that "to be alone and still and thoughtful" contemplating God's moral order and his obligation to fill conscientiously his assigned role "bestowed upon me the richest joy I knew." To him may be applied the words he writes of the former priest George Tyrrell who left the Catholic church a few years before he did: "horizons are tinged for him with a Light that never rises to the sight of the muddy eye of flesh."

Following his ordination to the

priesthood, prolonged study opened Fr. Sullivan's eyes to the real Catholic teaching against which he had been blinded by his early prejudices. The advanced studies that he had added to the customary indoctrination of the seminary revealed that the Catholic church, far from being "the pillar and foundation of truth," was in reality *a subtle conspiracy against the truth that aimed at holding its communicants in intellectual captivity by hiding and perverting facts of history that showed up its true origin and nature.*

Little by little Dr. Sullivan began to see that he could not in conscience continue the sly evasion of any and all facts that embarrass the Catholic church and damage its claims. He found too that he could not agree with the basic Catholic dogma that faith is assent of the mind, that must be based not on rational evidence of the proposed doctrines but on the authority of the church backed with the emotional terrorism of threatened damnation. To him assent is essentially a rational act and must be based on evidence accessible to reason. In his own words he tells us:

"This principle leads one far. It became an impossibility to doctor history and to find in the Bible and in early Christianity what I was supposed to find there. It became intolerable to maintain that certain late dogmas were held in earlier ages, when I was certain that they were not held then but were repeatedly and without censure denied" [everywhere within the Catholic church.]

Outstanding among these "infallible" dogmas was that of the Immaculate Conception of Mary, which was unheard of for centuries after Christ and openly denied in the Middle Ages by Thomas Aquinas and other leading theologians of the church. Pope Pius X climaxed this preposterous myth when he said thirty years ago that "the Hebrew patriarchs in the solemn hours of

their lives, let their thoughts rest upon the contemplation of Mary Immaculate"!

Another of these infallible absurdities was the doctrine of Papal infallibility itself, which was forced upon the browbeaten bishops of the Vatican Council of 1870 by an insidious campaign steeped in intrigue and bribery. Dr. Sullivan in his autobiography gives a sharply-etched picture of this Council that defied the historical facts of Catholic dogma and the traditional authority of the bishops, simply because it was controlled by Catholic reactionaries backed by ignorant bishops of Italy and other Latin countries. In a chapter entitled, "A Twelfefold Challenge to the Council of the Vatican," he gives one of the best refutations of Papal infallibility that can be found outside of primary historical sources.

But Dr. Sullivan's acutely moral na-



Dr. Sullivan in 1935
Shortly before his death

ture was particularly outraged by Catholic dogmas that revolted his conscience and sense of decency. He emphasizes these moral reasons, saying: "The essence of my difficulty was not academic nor emotional but moral."

"Nothing I suppose struck deeper than that thousand years of teaching that babies dying unsprinkled were sentenced to hell, and its modern mitigation that they are in enmity to God and destined never to rise to the possession of Him as their Father. Guilt in one not guilty is a notion not merely abhorrent and absurd; it is besides, I deeply believe, most blasphemous, as its corollary is that the Infinite lays a curse and His curse upon the innocent, and His scourge for endless eternity upon those who have been forever helpless.

"For a thousand years Latin Christianity taught this thing, the classic phrasing of it being these words of the Confession of Faith imposed upon the Greek, Michael Palaeologus, by Pope Clement IV, in 1267: *'The souls of those who die in the state of mortal sin or that of original sin alone shall presently descend into hell, there to be punished with various torments.'*"

To Dr. Sullivan, appalled at such superstition, the Popes, theologians and churchmen who imposed on the human conscience such repulsive beliefs "are the worst and most terrible of witnesses to the self-degradation of souls." In his judgment, "they extinguished and murdered themselves" by degeneration to such inhuman teachings. "They tore themselves loose from all reality. They separated themselves from Christ. They wore the mask of orthodoxy in order to blaspheme the Deity."

But such atrocious and immoral myths are not confined to medieval Catholicism. They are believed in and practised by the Catholic church of this very day, as Dr. Sullivan reminds us:

"Today in the Latin rite of Roman Catholic baptism the clergyman direct-

ly addresses in the second person the devil who inhabits the body of the infant at the font. The devil owns that infant in a deeper sense than its parents own it or than God owns it . . . If any man heard for the first time of this devil-ownership and devil-possession of babies; if he had caught a rumor of such a dogma from a report of Congo mythology, would he not abhor it and bestir himself to help convert to the Lord of Love and the Friend of children a tribe so sunk in darkness?"

As revolting to Dr. Sullivan as infant damnation was the sanctified sadism of the Papal Inquisition—and as fatal to the infallibility of the Pope:

"The worst feature of the hellish business was not the secrecy of the Inquisitional process, nor the concealing from the victim of the names of his accusers, nor even the primary motive of the judges, which was to force a confession of guilt even by torture. Horrible as these were, one thing was much more horrible . . . When we see legislation solemnly enacted by the very highest authority of the Church, providing that a son who will denounce his own father to the Inquisition shall receive a portion of the father's confiscated estate while no other member of the family shall get any of it; when we read tractates *'De Tortura'* in the works of eminent theologians; when we find these lights of holy learning debating at what age minors may be subjected to torture, and how many days after childbirth—fifteen or twenty or thirty—must elapse before a recent mother accused of heretical opinions may be tortured; then we are faced with wickedness that might cause a scruple to Satan himself . . . That became, and will forever remain to me, the awfulest mystery of corruption and perversion, the most terrible mask of heaven worn by hell, to which man's mournful chronicle of evil bears witness."

Almost equally unbearable to Dr. Sullivan were modern Catholic defenders of the Inquisition, "who furnish a variety of excuses and palliations for it—mostly, I felt, a mass of lies."

In his opinion too this immoral teaching of the Inquisition was death to the idea of a divinely-guided and infallible Catholic church: *"Has not the perverting of human conscience by the officially approved Inquisition, an institution again and again empowered and approved, resting indeed upon the firm foundation of Papal letters and decrees, riddled the Catholic church's fundamental prerogative?"*

SHATTERED ILLUSIONS

The ten years Dr. Sullivan spent in the priesthood enabled him to gradually grope his way toward the truth by deeper study of history and theology. But what is more they gave him a firsthand view of the inner workings of the church and its priesthood. It proved a bitter disillusionment. He found that outstanding priests, who were learned, intelligent, sincere and conscientious, were forced by conscience to break with Rome, only to expose themselves to vicious calumnies that the faithful willingly swallowed as an antidote to their personal doubts of faith. He tells in brief the story of a dozen or so expriests from Dr. Doellinger of Germany, whom the illustrious James Bryce called "that glory of Catholic learning," to Father David Buel, the Jesuit, who had been president of Georgetown University and courageously left the church at the age of sixty. He gives a telling explanation of why they and others left:

"The fundamental reason for the departure of a reasonably mature person from a system like Catholicism is not intellectual difficulty taken by itself. A man can easily juggle intellectual difficulties into some play of conformity, once he learns that low art. But there is one thing he cannot do. He cannot open his inward eye on the divine and sovereign

Truth and Right and imagine that he can serve this Glory by practicing deceit or approving wrong."

More shattering to Dr. Sullivan than learned priests' "secession from the ancient shelter," was his awakening to the fact that priests in high office, within the church, heads of Catholic seminaries and university professors, were led and encouraged by the Roman system to profess publicly dogmas that they disbelieved and ridiculed in private. This was hypocrisy, corruption and immorality, all in one. Worse than the cynical attitude of these skeptics was their deliberate willingness to close their eyes to the truth rather than endanger their comfortable position of security and prestige. Usually without mention of names, Dr. Sullivan parades the immoral wraiths of these men who knew their duty and failed to do it. He mentions one concrete case after another, from Archbishop Purcell of Cincinnati, who knew the deceit and trickery of the Vatican Council but was intimidated from keeping his resolution to reveal it publicly, to the seminary president who said he could pray to a triangle as easily as to the Trinity, but led his students in the singing of the Nicene creed the following day and the rest of his life.

Revolt was the word for Dr. Sullivan's reaction to this hypocrisy in high priests and the church's complacency in it. He well analyzes the depths of this debasement of many of the more intelligent priests, when he says:

"But when a human being puts on a mask; when he mutilates himself, when he abdicates selfhood so as to be an echo, an anonymous phantom, an automaton who has obliterated the distinction between belief and make-belief, he can profess anything and consent to anything. When a man lives by words which his lips speak but to

which the deep soul gives no resonance, he is capable of advocating and apologizing for any enormity and styling it the truth of God."

ANGUISH OF DECISION

Those who have never been Catholic priests and never gone through the ordeal of breaking with an institution and ideal long identified with God will never know the agony and desolation of soul that accompany this shattering experience. Born into the truth and sound standards of judgment they will fail to understand the years of hesitation and doubt, the intellectual mist and obscurity, that precede the ultimate break with what had been the supreme and divine authority in life.

Dr. Sullivan went through this bitter experience that "cut his life in two." He knew and wrote that a search for religious truth "is a lonely labor—a flight over an ocean or a desert." Intimately he describes the struggle, when he says:

"The individual is then at war with his world, and not only with his world in general, but with his most intimate, most endeared, most imposing and authoritative world—that world of his which has given him his worldview, his deepest thoughts, his characteristic standards of judgment and turns of mind. The conflict is all the more acute and painful because he is a lonely little atom and his system is great and powerful.

"Worse still: his affections have gone deep into the soil of his spiritual home and spread themselves about its structure like ivy upon an ancient tower, and these affections rise up in protest against conscience which in its protest is so mercilessly severe. There is an inner war, that is to say, as well as an outward. He has to fight not only against an organization visible and set in array but against principalities and powers unseen and unrelenting, and the leader of the attack that he has to bear is none other than himself—himself in his fixed habits and old loyalties, in his inheritance that runs in

the very current of his veins, in his comradeship with those past and present who have laid a commission upon his heart and delivered a torch into his hands. This is his battle: to this consolidated pressure he must stand opposed — and alone. What wonder that as he endures the shock he finds his will growing more hesitant, even as his new intellectual light grows more clear . . . So he casts up the pros and contras for a weary while, trying desperately to take his artificial self for the true one and to dismiss the true one as a usurper or a tempter. In this state of indecisiveness many a man spends his life or wastes it."

Of his own change of soul in the light of new knowledge and increasing disillusion, Dr. Sullivan says: "What actually was happening to me, though I knew it not, was that I was beginning to change the whole map of my inner life. The Church had been my Absolute. Now the moral law was becoming my Absolute." Knowingly he adds elsewhere: "*The creation of an independent moral personality, after an indoctrination so profound, is an agonizing labor which cannot but leave a lifelong scar upon one's soul.*"

APPRAISAL OF THE BOOK

Under Orders is a sincere self-portrait of a religious soul seeking God. Like most books in a field as controversial as theology it contains statements with which many will disagree. Some will object to occasional Modernist beliefs to which he gives expression. Liberals will not assent to his occasional carping at the modern world, its psychology and its education—nor to his elevation of a moral imperative above human reason.

I personally differ from Dr. Sullivan on many points and find particularly what I consider serious shortcomings in his treatment of the Roman Catholic church. Worst of these is his apparent ignorance of the fact that the Cath-

olic church is primarily a political institution that will discard any dogma or moral principle that stands in the way of its political progress. Perhaps the fact that Dr. Sullivan knew intimately only the Roman Catholic church in America helps account for this oversight.

Nor do I approve his liberal 'blow hot, blow cold' policy of interlarding his criticism of the Catholic church with praise of some of its grandiose concepts. I can find nothing inspiring in an institution that has blocked human progress and fostered ignorance and superstition for centuries, even to the point of using the most immoral political means to that end. I still think that a good tree does not bear evil fruit. What good I see in the Catholic church is on the part of individuals, who would be equally good or better if they were not Catholics. What is more, I find it overshadowed by the Roman political system that uses these good deeds as a mask for its reactionary designs and intrigues.

But however much one may disagree with Dr. Sullivan's autobiography in minor details, no tolerant American would want to forego the privilege of reading this profound and intimate life-story. Our only regret is that it closes, as it were, at the end of the second act. Death stayed the hand of the author just when his self-description reached the point where he was about to leave the Catholic church. Deep as human interest would be in the sufferings and privations that followed his resignation from the church, we can be profoundly grateful that he was able to cover the most essential part, the reasons why he left.

Dr. Sullivan died as he had lived, in defiance of the tyranny and intellectual slavery of Roman Catholicism. He fought the good fight.

THE DINOSAUR AND HIS DOUBLE BRAIN

MANY WONDER at the astute ways in which Vatican diplomacy can appear to change expediently to meet every emergency, and still retain its unchanging goal. The same amazement is expressed at the opportunist way in which Catholic teaching and practice can be twisted to suit convenient situations—not to speak of Jesuit ethics, which someone has aptly called "concertina" ethics, as they can be stretched to meet the requirements of any situation, time or location. In the *Encyclopedia Britannica* (Vol. 19, p. 405) Monsignor Arthur S. Barnes explains the Catholic church's political policy as,

"a system of rule that could indeed be developed indefinitely to meet the constant changes which must inevitably occur as the centuries passed, but which in its fundamental principles must remain unchanged to the end of the world."

This type of Catholic apologetic, as well as the customary double-talk of all papal pronouncements, reminds us of the little verse about the dinosaur:

Behold the mighty dinosaur
Famous in prehistoric lore
Not only for his weight and strength
But for his intellectual length.
As you observe, by these remains,
The creature had two sets of brains;
One in his head, the usual place,
The other at his spinal base:
Thus he could reason 'a priori'
As well as 'a posteriori'
And he could think, without congestion,
Upon both sides of every question;
If one brain found the pressure strong
It passed a few ideas along.
Oh, gaze upon this model beast
Defunct ten million years at least!

VICTORY!

WE ARE PLEASED to announce that the protest-resignation of former Protestant chaplain of the Merchant Marine Corps, Van Delinder (see *THE CONVERTED CATHOLIC MAGAZINE* for Sept. 1944), against discrimi-

nation in favor of Roman Catholic chaplains, has produced favorable results. Credit is also due many of our readers who acted in the matter of backing up Chaplain Van Delinder. Here is a copy of a letter from 'The War Shipping Administration' to one of our readers that speaks for itself:

WAR SHIPPING ADMINISTRATION TRAINING ORGANIZATION WASHINGTON 25, D.C.

November 14, 1944

Dear Mr. G—:

Your letter of September 5, 1944 addressed to Vice Admiral Land, relative to the charges made by former Chaplain Van Delinder, has been held in abeyance until some definite answer could be given you.

You are advised that effective November 10, 1944, the Chaplain Service of the Training Organization, which serves both the United States Maritime Service and the United States Merchant Marine Cadet Corps, was reorganized with a Chief Chaplain and an Associate Chief Chaplain. Lt. Commander Leo W. Madden, USMS, was appointed Chief Chaplain of the Training Organization to have supervision over Chaplains of the Catholic faith, and Lt. Commander G. L. Farnham, USMS, was appointed Associate Chief Chaplain to have supervision over all Chaplains of the Protestant denominations.

The Catholic and Protestant Chaplains attached to the various units of the Training Organization will not be ordered to do anything contrary to the laws of the Church of which they are members. They shall be responsible to and shall report to either the Chief Chaplain or to the Associate Chief Chaplain having jurisdiction over them as to all matters and policies of a religious nature. The Chaplains shall be allowed to hold appropriate religious services for the benefit of the trainees and Cadet-Midshipmen of the station to which they are assigned at such times as may be designated by the Commanding Officer or Superintendent. Permission shall be granted by the Commanding Officer or Superintendent for services to be held as often as desired by the respective Chaplains, provided that they do not interfere with the regular schedule of the station. Trainees and Cadet-Midshipmen shall be given the opportunity to worship in accordance with their religious faith.

The Chaplains have been urged to communicate to the Chief Chaplain or Associate Chief Chaplain having jurisdiction over them any suggestions that they may have for the improvement of the Chaplain Service of the Training Organization.

It is deeply regretted that there has been any misunderstanding about our Chaplain Service, but it is our sincere belief that with the newly revised rules, and with the appointment of at least one Catholic and one Protestant Chaplain at each station, any differences which may have occurred in the past will be eliminated.

Your interest in our training program is sincerely appreciated.

Very truly yours,

TELFAIR KNIGHT, Commodore, USMS,
Assistant Deputy Administrator for Training.

Not content with the mere statement that reorganization as a result of Chaplain Van Delinder's charges had resulted in the appointment of a separate Chief Chaplain for Protestant chaplains with the same rank as the Roman

Catholic Lt. Commander Leo Madden, our reader requested further information regarding relative positions of one to the other. Here is the reply he received:

**WAR SHIPPING ADMINISTRATION
TRAINING ORGANIZATION
WASHINGTON 25, D.C.**

November 14, 1944

Dear Mr. G—:

In reply to your letter of November 18, you are advised that Lieutenant Commander Farnham and Lieutenant Commander Madden are jointly and equally responsible to a superior officer.

At the present time our Chaplain Service consists of eleven Protestant chaplains, twelve Catholic chaplains and one Rabbi. Arrangements are now being completed for the assignment of two additional Protestant chaplains and one Catholic chaplain. With this increase of complement the chaplains will be equally divided between the Protestant and Catholic chaplains, and there will be at least one Catholic chaplain and one Protestant chaplain at each of our training stations.

Very truly yours,

TELFAIR KNIGHT, Commodore, USMS,
Assistant Deputy Administrator for Training.

THANKS TO TOJO

► JAPANESE partiality to Roman Catholicism and Vatican collaboration with Japan, displayed with full documentation and photographic evidence, is provided in a new reprint of our article, *Vatican-Japanese Entente*. Since this article was written, the writer has met a few Roman Catholic priests who returned as missionaries from Japanese-held territory in China. They said the reason they returned was that their bishop sent them back, because they refused to obey his orders to cooperate with the Japanese, who were planting opium in their village-parishes with the purpose of demoralizing the Chinese people.

The N. Y. *Times* of Nov. 11 inadvertently illustrated Japanese-Vatican cooperation by quoting a letter of the Jesuits, which admitted that the lives of its 250 missionaries now in the Japanese-held Philippines "have been protected by an extraordinary Providence of God." It significantly added that "Jesuit seminarians over there have been able to carry on with their studies so that 37 will be ready for ordination next March."

► AN ARTICLE ON ANTI-SEMITISM in the January, 1945, issue of *The Catholic Mind*, a Jesuit publication, endeavors to explain and defend the Catholic church's traditional opposition to the Jews. After listing the many decrees of the Popes against the Jews—all of which correspond exactly to those of Hitler—the article concludes as follows:

"Keeping in mind the [Catholic] Church's position, we see that the Church acted consistently in saying to the Jews: *You are an alien in a completely Christian framework; if you stay, it is on our terms; if you feel that your cultural development is impeded, you may either be baptized or leave; but these restrictions are for the safeguard of the majority and must be enforced.*"

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

—2 Thess. 2:3.

THE CHURCH IN FRANCE

AN INTERESTING REPORT of conditions regarding both the Protestant and Catholic church in France by Dr. Marc Boegner, president of the French Protestant Church Federation, was given in a recent issue of *Christianity and Crisis*. "General de Gaulle and his government are supported by almost all French Protestants," he declared. Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given positions of political responsibility, but this can only be temporary, according to Dr. Boegner, and the National Council of the Reformed Church has gone out of its way to rule that the filling of political offices by Protestant pastors can only be a provisional measure. Dr. Boegner's estimate is that "the position of the Protestant Church in France is very good."

On the other hand, the Catholic church in France is under attack, he said, "because the Pétain government was particularly favorable to Catholic authorities." He further declared:

"I fear it is certain that we shall see in France a new anti-clericalism among Frenchmen of the left wing who accuse the Pétain regime of clericalism, and who charge that the Catholic Church, as the war years went by, took advantage of this little by little, particularly in the matter of Catholic schools, for which they secured important financial help."

"There is also a crisis within the Roman Catholic Church now because many Catholic Frenchmen who took part in the resistance feel that certain archbishops and bishops showed reprehensible weakness in their attitude to the government of Pierre Laval and the Occupying Power."

Cardinal Suhard, Archbishop of Paris, is among the higher French pre-

lates who are under attack by many French newspapers for his collaboration with the Vichy regime and the occupying Nazi forces. The newspaper *Combat* has called for an immediate "purification" of the French episcopacy. *Religious News Service* reports that Cardinal Suhard called a conference of his parish clergy and endeavored in a prepared statement to explain away his unpatriotic attitude during the German occupation. His excuse was as follows:

"It was a question of accepting a regime to which, incidentally, was attached a Vatican diplomatic corps, the position of which could be disputed, but which could be supported without failure to duty, because, as Pope Pius XI wrote in other circumstances, it was a question of safeguarding the beneficial mission of the Church, and the salvation of souls placed in her care."

To use an American slang phrase, the Archbishop of Paris was obviously "passing the buck" to the Pope and the Vatican who glorified Pétain to the skies and appointed a diplomatic corps to his regime. This will please neither the French people nor their priests, since it has been the boast of many of them that France has always resented dictation from Rome, especially in political matters, as evidenced by the "Gallican" movement which aimed to separate the church in France entirely from Vatican jurisdiction.

To smoothe matters over, Cardinal Suhard included in his statement to his clergy a belated pledge of support to the provisional government of General de Gaulle, and said that he was "prevented by force" from taking part in the *Te Deum* of thanksgiving with de Gaulle in Notre Dame Cathedral on the day of the liberation of Paris.

American Catholic priests and peo-

ple could well take a lesson from the Catholic priests and people of France, who have never cringed before their higher church authorities, but have always had the courage to call them to account when their actions have been detrimental to religion and their country's welfare.

DOUBLE-TALK

PROFESSOR FRANCIS E. McMAHON, who was ousted from Notre Dame University last year for his anti-Franco speeches, still plugs for the Catholic church. He joined with the 'Leftists' in a mass meeting at Madison Square Garden in New York on January 2, to urge that the U. S. break off diplomatic relations with Franco's government in Spain.

But McMahon's inconsistency in this and other matters is typical of the so-called 'liberal Catholic' in America. In a feature article in the *N. Y. Post* a few days before the meeting, as well as in his speech at the meeting, he urged Roman Catholics to join with Spanish Republican sympathizers in helping to oust Franco and to fight the menace of the Spanish Falange (Fascist) Party. He made no mention of the fact that both Franco and his *Falange* Fascists exist chiefly by support of the Catholic church. He also based his appeal to Catholics to help oust Franco upon the Pope's Christmas message, in which, he told them, "the Pope endorsed democracy in the strongest tones ever uttered by the Papacy." Entirely omitted by him was any reference to the fact that in that same Christmas message, the Pope personally singled out Franco as "the head of the State," in addition to his Fascist government, for praise above all other leaders and governments in the world.

Here are the words of the Pope:

"It is a pleasure for us to express equal praise and gratitude for the generosity of the head of the State, the Government and people of Spain, and the Governments of Ireland, Argentina . . . who have vied with one another in noble rivalry of brotherly love and charity, of which the echo will not resound in vain through the world."

How could he honestly urge Catholics to go against Franco by quoting this speech of the Pope in which he praises Franco and his regime above all others!

JAP-VATICAN COLLABORATION

HERBERT L. MATTHEWS in the *N. Y. Times* of last November 21 gave the following summary of Vatican-Japanese collaboration during the present war. Naturally he toned down the facts to show due deference to the Catholic church which is known in newspaper offices as the "sacred cow." Intelligent readers can read between the lines:

"Japanese forces took 15 Catholic priests as well as some seminary students with them, when they landed on Luzon in the Philippines in December, 1941. They immediately engaged in talks with Catholics and other religious and administrative authorities in an effort to get their support for the Japanese occupation.

"After that, other Japanese Catholics periodically visited the islands, and their clever propaganda became markedly increased with the creation of a 'Union of Catholics in Greater East Asia,' in Tokyo on April 4, 1943. The president of the union is His Excellency Pietro Tatsuo Doi, Archbishop of Tokyo. "The Japanese delegation to the Holy See claimed that the Archbishop of Manila had repeatedly expressed his gratitude to the Japanese military authorities for their attitude toward

the Catholic Filipinos. The first Japanese envoy to the Holy See, Ambassador Ken Harada, whose appointment was announced in March, 1942, [shortly after Pearl Harbor] was therefore received with all normal courtesies when he presented his credentials on May 9, 1942."

A recent newspaper account stated that American Jesuits in the Philippines have continued under Japanese rule their regular course of studies for the priesthood. Another dispatch in the N. Y. Times of last December 12 told how Archbishop Paul Marella, Apostolic Delegate to Japan, recently visited Japanese prison camps for Allied soldiers and had nothing but praise for the fine treatment given them, especially for the healthful site chosen for the prison camp.

Previous praise by the Pope's delegate in Tokyo of the Japanese treatment of war prisoners was contradicted by our State Department report last February on Japanese atrocities against American soldiers in the Philippines. His latest defense of the Japanese was contradicted by the report last December 20 of the British War Department that "24,000 British, Dutch and Australian war prisoners were worked to death by the Japanese in the construction of a railroad between Siam and Burma."

If Americans want to know why Archbishop Marella praises the Japanese, they should read our pamphlet, *Vatican-Japanese Entente*, listed on the back cover of this magazine.

ARE YOU MOVING?

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PERSECUTION OF PROTESTANTS

SPAIN, Argentina, Peru and Mexico were in the news during the month of January as increasing their attacks against Protestants.

1. Under the heading: "*Protestants Get Madrid Warning*," the N. Y. Times of January 9, in a wireless dispatch from Madrid described the latest "official Spanish attitude toward non-Catholic religions inside and outside Spain." Coupled with the warning was the usual excuse of Catholic propagandists, that "nearly all Spaniards are Catholics and when not are unbelievers." It is further stated that "Protestantism in Spain, except for a small number of foreigners, had an artificial life which frequently has covered other schemes." Excuse is made for the persecution of Protestants because they mix in political affairs and "consent to conspire and incite to rebellion." "Spain is tolerant but is not stupid," the warning stated, with the added threat that harks back to the Jesuit counter-Reformation and the horrors of the Inquisition:

"Having been paladines of Counter-Reform and of the much maligned Inquisition, we must be of perfect unity."

2. In two counties of Cordoba Province in Argentina, according to a dispatch from Buenos Aires of Jan. 2 to the N. Y. Herald Tribune, "Catholic government officials banned the practice of the Protestant religion last week." The report stated that although there had been a number of anti-Jewish measures in the interior of Argentina, this is the first report of action against Protestants. The Evangelical Church at Huinca Renanco was closed by order of General Roca, political chief of the Province. The Protestant minister was thus forced to post the

following notice on his church door:

"We cannot continue worshipping God in our assembly place because the police have forbidden us to do so unless we receive authorization of the superior government of the province."

Camillio Aguirre Juarez, political chief of the county of Rio Cuarto, also "ordered the Salvation Army to cease holding public meetings at which the Gospel was preached."

3. A decree of the Government of Peru was also issued last January 7 curbing the activities of non-Catholics. According to a dispatch of that date from Lima to the N. Y. *Herald Tribune*, the decree ordered that, "All religious activities other than those of the Catholic Church must be held inside the churches of the respective denominations," under threat of penalty. The decree was based on a section of the Constitution "permitting religious freedom but protecting the Catholic religion."

4. Unnoticed by the daily press, but featured in *Time* magazine of January 8, is the war against Protestants in Mexico. Magazines and leaflets stir up the people against Protestants who are called "the advance guard of Yankee Imperialism." Sinarquists recently burned a Pentecostal church, stoned the members and killed two children. A Methodist convention was bombed with tear gas. Three radio stations refused "Protestant" advertising. The Palmolive soap company, whose products have been in great demand by Mexicans, was boycotted on orders by Archbishop Martinez, who declared: "If Catholics believe that a powerful boycott might be one of the effective remedies for Protestant activity, certainly they should use it."

Only after Archbishop Martinez had been persuaded by officials of the Palm-

olive company that they did not contribute to the support of Protestant missions in Mexico, did he consent to make the following statement: "*I judge that it is far from proven that Colgate-Palmolive-Peet is an organization dedicated to support Protestant missions with its contributions.*" But it took repeated broadcasts of the archbishop's statement by the company to assure Mexican grocers that they could safely sell Palmolive soap again.



►POPE PIUS XII staged a lugubrious and melodramatic procession in St. Peter's last December 10 in which he appeared in penitential garb holding a large black crucifix and without his tiara. Yellow candles on the altar provided the only illumination.

It was the climax to a week's spiritual exercises in atonement for "the moral ruination of Rome." The N. Y. *Herald Tribune* of Dec. 11 noted that both the Japanese and the German ambassadors were present.

NEW PAMPHLET

SO GREAT has been the demand for the article, "CATHOLIC EDUCATION AND CRIME," in our Jan. issue, that it is being reprinted in pamphlet form. Combined with it will be a reprint of Dr. Murphy's article from our October issue, "THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS." This double pamphlet will have the common title of "RELIGIOUS EDUCATION AND CRIME." Copies may be had for 15 cents each.

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

THE PASSING SHOW

P. J. WHELAN

► **HITLER TAKES REFUGE IN A MONASTERY IN THE COMPANY OF JESUIT PRIESTS!** Whether this is to be the end of the Nazi Fuehrer we cannot say, but is the latest report from Rome to the N. Y. 'Times' of February 4 as told by three Jesuit priests, connected with the monastery near Salzburg, who had just arrived in Rome and had seen and presumably talked with him. It was from a monastery that Hitler first got the inspiration for his ideas as Fuehrer of Nazidom. Of his youthful memories of Lambach Monastery in Austria with which Hitler begins the story of his career in his 'Mein Kampf' he says: "It was perfectly natural to me that the position of abbot appeared to me to be the highest ideal obtainable, just as that of being village pastor had appealed to my father."

► **TWO-THIRDS** of the people of Latin America are undernourished, many to the point of starvation; 75 per cent of the people of many South American countries are illiterate; one-half are suffering from serious infectious and deficiency diseases; two-thirds suffer semi-feudal working conditions; the overwhelming majority of the agricultural population is landless; 25 to 50 per cent of births are illegitimate. These are just a few of the facts contained in a recent book by George Soule, David Efron and Norman T. Ness, entitled, "Latin America and the Future World."

► **METROPOLITAN** Benjamin Fedchenkov, exarch of the Russian Orthodox church in the Americas, left for Moscow last January 8, to partake in the election of a new head of the Russian Orthodox world-church. Expected to attend the Moscow meeting were the Patriarchs of the ancient Sees of Alexandria, Antioch, Jerusalem and Constantinople. The Vatican is nervously eyeing this first pan-Orthodox Synod since the Ninth Century, when the Eastern Orthodox Church broke with Rome.

► **"THE POPE ONLY can save the world,"** Cardinal Villeneuve of Canada declared on January 8, "in view of Communism's invasion of international politics, our soci-

ety and even our consciences."

► **THE PAPAL NUNCIO IN BERLIN** was ordered from Rome to remain with the Nazi regime to the very end. A dispatch from Rome to the N. Y. 'Times' of February 9, stated that the Papal Secretariat of State had instructed its envoy, Archbishop Cesare Orsenigo, to accompany Hitler's government if and when it fled the capital. This was an exception to the standing order of the Vatican to all nuncios in Axis and Axis-satellite capitals to remain at their posts.

► **A CRISIS** is expected in General de Gaulle's French cabinet over state subsidies to Catholic schools and other Catholic institutions under the Vichy regime, according to Harold Callender, N. Y. 'Times' correspondent in a dispatch from Paris on January 22. "Vichy gave the church a higher status than it enjoyed at any time during the Third Republic," he reported. "General de Gaulle is the first ardent Catholic to head a French Government in about forty years. Moreover, he relies heavily on the support of the Catholic Party."

► **PRESIDENT ROOSEVELT** nominated John Francis Xavier McGohey, a Roman Catholic educated by the Jesuits at Fordham University, as U. S. Attorney in New York on January 22, to succeed James McNally. Roosevelt turned down Dean Alfange, a non-Catholic and leader of the Liberal Party to whose votes he owed his election in New York City last November.

► **HALF** of the first batch of 15,600 Canadian home defense soldiers drafted for overseas service deserted just before embarkation, Defense Minister McNaughton disclosed on January 20, according to an AP dispatch from Ottawa on that date. French-Canada violently opposed even partial conscription for overseas service.

► **A MEMORIAL** to the late Cardinal "Bill" O'Connell in Boston is being planned "by Catholic, Protestant and Jewish leaders," according to the Brockton (Mass.) *Daily Enterprise* of last Dec. 4. Suggested are: the erection of a large cathedral in his honor; a chair of humanities at Boston College; a huge outdoor stadium rivaling Chicago's Soldiers' Field; a statue, etc. State money may be asked for the project—to honor a man whose reactionary achievements included the publicly admitted sabotage of the Child Labor Amendment!

► **FROM VATICAN CITY** last December 30, press dispatches reported the following: "*Vatican sources announced today that historic Monte Cassino Abbey, ruined during the bitter fighting around that area early last spring, will be rebuilt with American money.*" Americans should never forget that the blood of thousands of American soldiers was uselessly shed at that time in an effort to save this property of the Pope from destruction.

► **THREE** Franciscan missionary priests left for Honduras, C. A., from Brooklyn on January 15.

► **'PRAVDA,'** the only outspoken critic of the Vatican among Allied newspapers, denounced on January 7, many American newspapers for their praise of the Pope's Christmas message. "The Pope's message was aimed to distract the minds of believers from the vital question of war and peace," it declared. Mentioning the N. Y. *World-Telegram*, the Washington *Evening Star* and the N. Y. *Sun*, the Russian newspaper declared further: "The reactionary American press deduced well enough what the Pope meant by a fair peace. The Christmas message of the Pope was used by pro-Fascist elements to cloak the vile actions of the Hitlerites under Church authority."

► **LUPE VELEZ,** Hollywood screen actress and a Roman Catholic, committed what Catholic teaching calls "deliberate" (sane) suicide and was therefore refused burial in a Catholic cemetery by the church authorities in Los Angeles. But in her native Mexico permission was granted for her burial in consecrated ground, and she was buried in the Cemetery of Our Lady of Sorrows in Mexico City beside another recent Catholic suicide, opera singer Lucha Reyes.

► **THERE** are four Baptist churches in Rome, and three of them are now open. Writing in the magazine *The Commission*, Baptist Chaplain W. W. Phelps in Rome describes the effect of the Catholic religion in the Pope's city as follows: "*If Christ or the Apostle Paul were to come to Rome today, I am sure that he would rebuke the present dominant religion for its apostasy from the simplicity of the Gospel.*"

► **MRS. OTILIA A. COMPTON,** "American Mother for 1939," died recently at the age of 85. She left three sons—one president of M.I.T., one Nobel Prize winner in physics, one a Washington, D.C., economist—and a daughter, Mary, who is a Presbyterian missionary. Of his mother's formula for family success, her son Willson declared: "*She depended on the Bible, soap and castor oil.*"

► **VENGEANCE** by Marshal Tito's government forces in Yugoslavia against Roman Catholic Croat collaborators with the Nazis was reported from Rome to the N. Y. *Times* of last December 29. Msgr. Nicolas Delich of the Diocese of Makarska near Spolato, and three Franciscan priests were reported as among the victims shot. During the Nazi occupation, a determined and ruthless effort was made to exterminate the Serbian Orthodox church and its clergy in Yugoslavia.

► **ANSWERING** *Pravda's* stinging criticism of the Pope's efforts on behalf of Nazi Germany, *The Catholic Times* of London, according to a wireless dispatch of *Religious News Service* from Moscow on January 16, declared that "*Genuine democracy is inherent in the Vatican and they [the Russians] might become better democrats if they learned something from the Jesuit Fathers.*" The Vatican's "so-called genuine democracy," *Pravda* responded, can be judged by the fact that it "is expressed in reconciliation with Fascism." At the same time *Izvestia* attacked the Vatican as "a fortress of Italian reaction."

► **CONTRARY** to the opinion of many, New York City is not overwhelmingly Catholic. Only 22% of its seven million population is Roman Catholic. Boston has the largest percentage of Roman Catholics of any large American city, 74.3% of its 770,816 population, according to "The Pilot," official Catholic newspaper of the archdiocese of Boston and quoted by the N. Y. *Times* of last December 30. Other cities with a larger percentage of Roman Catholics than New York are as follows: New Orleans, 66%; Providence, 56.7%; Syracuse, N. Y., 52.5%; Jersey City, 52.2%; Buffalo, 52%; Worcester, Mass., 49%; Chicago, 40.8%, and Philadelphia, 29%.

RECOMMENDED BOOKS

The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:

DER FUHRER, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price\$3.00

THE SPANISH LABYRINTH, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

CONTEMPORARY ITALY, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price\$3.50

WHAT TO DO WITH ITALY? by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price\$2.75

FALANGE, The Secret Axis Army in the Americas, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. 278 pages. Price\$3.00

RELIGIOUS LIBERTY IN LATIN AMERICA? by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of

democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price\$2.00

SCHOOL AND CHURCH. The American Way, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price\$2.50

WHICH RELIGION — ROMANISM, PROTESTANTISM OR CHRIST? by Rev. George Wells Arms; a concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. Booklet, 42 pages. Price .. 25c

A VITAL CONDITION FOR LASTING PEACE, by Dr. Leopold Mannaberg; an outline of Vatican power politics in Europe in collaboration with the Axis dictators and proposals for the elimination of the Vatican as an international political organization. Pamphlet, Price 15c
(This item has been made part of the book, "Behind the Dictators," but is still available in pamphlet form.)

For those interested in prophecy:

THE PRESENT ANTI-CHRIST, by Fred Peters. Whether or not an Anti-Christ is to come at the end of the world, the author holds and proves the Papacy is the Anti-Christ always with us as the counterfeit of God. Price 35c

GOD'S WITNESS IN EGYPT, by William L. Klinker; a documentary analysis of the relation of Bible prophecy to the Pyramids of Egypt. Price65c

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